

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JULY 25, 1901.

VOL. III, NO. 37

We had the pleasure at McComb of meeting Rev. J. H. Purser, of Maharris.

The princely Dr. Frost, represented the Sunday School board in his most pleasing way.

Preaching fails with me sometimes; singing fails me, but prayer never fails me.—*A. A. Lomax.*

It was a joy to meet Rev. W. T. Hudson, and to take him by the hand and welcome him back to Mississippi.

The Baptists of Corinth, will begin soon the erection of a parsonage on the lot adjoining their church building.

I have an idea that the boards must obey the brethren, and when the brethren speak the boards must get up and get.—*J. M. Frost.*

In our picture gallery last week, through a mistake, Bro S. A. Wilkinson was set down as living in Okolona, whereas it should have been Tupelo.

A little is a prodigious increase on nothing.—*Frost Quoting Broadus.*

Every Christian is sanctified; but not sinless.—*A. A. Lomax.*

The Second Baptist Church, Columbus, just erected, was blown down on the 21st inst. Rev. W. W. Whitfield was conducting services with a large audience, and no one was hurt.

Rev. E. E. Thornton, of New Albany, Clerk of the Convention, is in Jackson several days getting out the minutes of the State Convention. He is a busy, hardworking brother, and a first class preacher.

It was our pleasure to meet at the convention President Chas. B. Hooper of Gillsburg Collegiate Institute. We are sure he deserves the large measure of success which has attended his faithful efforts at Gillsburg. The outlook for this school is bright.

Editor E. E. Folk of the *Baptist And Reflector*, Nashville, was an attendant upon the convention, looking after the interests of his paper and mingling with the brethren generally. He is a genial, noble brother. All who know him love him. After *THE BAPTIST*, *The Baptist and Reflector*, is one of the best papers for Mississippi Baptists.

A large number of brethren on both the going and return trip to the Convention, graced and honored our office with their presence. Though too many to mention by name, we were truly glad to greet each and every one. We do not believe there is a more amiable lot of men to be found anywhere than Mississippi Baptists are. They do beautifully exemplify the Scripture phrase, "In honor preferring one another." As long as the present fine spirit prevails, we cannot go far wrong; for a sweet temper and gentle spirit are powerful elements of success along any line, or in any undertaking. May this state of things long continue.

## CONVENTION NOTES.

The papers we had at the convention were the first to run through the press, and the cuts did not show up as well as they did later on. You will find that you look better in the paper you got at home, than the one you may have received at McComb, we are happy to say.

Let us not blow so on the number of Baptists in the world. Not our number but our efficiency is that which tells us the weal of the denomination.

The character and intelligence of the rising ministry of Mississippi justify us in the correct belief that enlargement with us has just begun.

A new phase is dawning upon us in the pulpit administration. Expository and expository preaching are taking the place of hortatory and the superficial.

Enlargement now means growth in the spiritual graces, and Biblical knowledge—these make the strong churches and not numbers.

Missionary pastors are a necessity now. To become such, they must have and read missionary literature. *Nota bene:* all our preachers should buy and read *The Missionary Pastor*, a little book that can be had of Revell of Chicago, and worth about 75cts.

Many of our libraries are poor in missionary literature. Men cannot speak well concerning subjects of which they know nothing. *Ergo;* buy, read, study, missionary literature.

To grow old gracefully! Keep your spirit fresh and green by coming in contact with the youth of our churches and Sunday-schools.

The college made a bold stride at this convention; one more stride like that and men will be found to have known on this hemisphere that this one and that one were educated there.

In a few more decades her scattered alumni will girdle the earth with a zone of light, and the whole world will awake to the worth of Mississippi College.

The country churches are passing through a trying ordeal. Many of our leading members are moving to the center of the population and leaving them without leadership.

May they have grace and wisdom to see their situation and be equal to the emergency. We still want to look there, 'tis the source of our strength for the year to come.

The town churches have a mighty strain upon them. The rushing tide of worldliness is taxing them to their utmost; God help them to stand firm. Be it theirs to do, dare and die for the right against the wrong. But lower the standard or to yield to environment,—never, no never!

Many people do not attend prayermeeting because they get nothing out of them; they get nothing out, because they put nothing in it, and they put nothing into it, because of their intense poverty of soul. The remedy: self examination, Bible study, the felt need, but the earnest cry—"O, Lord wilt thou not revive us again." Let us again cultivate the gift of the knees.

## A Coincidence.

Last week T. Dabney Marshall, the last of the three men who murdered John Dinkins, was pardoned and went to his people in Vicksburg and received an ovation. The first Sunday he spent at home, a free man, and yet guilty, the oldest daughter, a little girl of the murdered man, John Dinkins, came thirty miles to confess her faith in Christ, who had pardoned her of her sins, and was baptized by pastor Sproles of the First Church, Vicksburg. She says that she was led to Christ by the interest she took in the Orphanage, while she herself was an orphan.

See in another column "Wanted." Read carefully, and if you know of such a position write at once to E. J. Compere, Mt. Olive, Mississippi.

Chaff may be ground as fine as flour, but it will not make bread.

The best proof of a man's character is taken in the press of life.

No one is better entertained than the devil at many church socials.

A man cannot be honest with men when he is endeavoring to cheat God.

The milk of human kindness cannot be carried in the dish of a sour disposition.



## Mississippi Baptist Convention.

Promptly at 10 a. m. (Thursday) the convention was called to order by the President of last convention, R. A. Venable. The song "Stand up for Jesus" was sung with enthusiasm.

J. B. Searcy, Eliza, led in a very earnest prayer, after which G. O. Cooper, Canton, read Galatians 20th chapter, beginning at verse 11.

In commenting upon this passage, brother Cooper emphasized the importance of representing Christ in the homes whose generous hospitality we were enjoying during the convention.

W. H. Ellis, A. J. Miller, W. T. Lowrey and W. P. Price were appointed a committee on enrollment. They reported 113 delegates present the first hour. Z. T. Leavell, D. M. Miller, W. D. Boswell were appointed tellers, who, after counting the votes, announced the following result: Judge H. C. Conn, President; Stacy Lord, J. F. McCool, Vice-Presidents; E. E. Thompson, Recording Secretary; L. S. Foster, Corresponding Secretary; S. L. Heirn, Treasurer.

After organization the retiring President made some very touching and appropriate remarks in turning over the gavel to the new President, Judge Conn, who, in eminently fitting words, spoke to the convention. The fact that President Conn is a son of a Baptist minister was alluded to in tender words.

After a recess of two hours, the convention was called to order by the President and led in prayer by J. L. Low.

Statistical Secretary A. J. Miller presented a report full of encouragement as it showed increase in number of new pastoriums, and in church buildings.

Then came the report of the Convention Board, read by Secretary Rowe. In the general review of our denominational work a very hopeful view is presented as to the real progress we are making. The State has given more to Foreign Missions than in any former year. We have 17 Mission Stations in the State, supplied by hard working pastors who are pious and capable and who are pushing their work to success.

Our convention is now holding its sixty-third session, full of hope and interest. Here we experienced twin breezes, one from without from a rising cloud, the other from within on some efforts to amend the Constitution. The former puffed off without any results, the latter did likewise. So the Constitution stands intact, but it ought to be changed and will be when we can get at it properly.

The address of welcome was made by Prof. J. L. Logan in a few well chosen words, restraining the remainder in consideration of the pressure of work before the convention. These words met a ready and happy response from our eloquent young brother, W. E. Ellis, of Senatobia, like the address, short and sweet. "Brevity is the soul of"—many things.

Upon invitation, Rev. C. D. Daniel spoke as a representative of the Home Board to the instruction and inspiration of the convention. Bro. Daniel was sent by the Home Board sometime since to examine carefully into the conditions prevailing in Cuba. He is now in

the States in the interests of Home Missions, but will return to Cuba in October to engage actively in work on the island. He strongly advocated early purchases of property there for church purposes, arguing that as soon as peace is fully established, property will enhance in value very rapidly, making it very difficult to purchase property at all.

## SATURDAY AFTERNOON.

Convention called to order by President Conn, and after singing "All Hail the Power of Jesus Name," Rev. W. P. Price led in prayer.

Rev. S. M. Ellis proposed an amendment to Article III of the Constitution, for consideration one year hence, so as to increase the delegation from the churches.

Rev. E. L. Wesson read the report on ministerial education, and W. T. Lowrey read report from The Board of Ministerial Education, the two being discussed together.

Brother Wesson spoke to that feature of the report, that provides free tuition to all ministerial students, but appropriates nothing else for them, "except in peculiar cases."

The opinion was expressed in the report on ministerial education that it might be better that the Board extend free tuition to all ministerial students and leave it to the students to arrange for their board and other incidental expenses.

A vigorous discussion followed the reading of the report on Sunday-schools by W. P. Price. The report recited the fact that there are about 90,000 white Baptists in the State who do not attend Sunday-school.

Bro. J. B. Lawrence read report on the young people's work and made a stirring speech on the importance of Bible study and christian culture among our young people.

The convention met on Saturday morning at 8:30 a. m., and was called to order by President Conn.

The next convention will meet with the Water Valley church on Friday before the 2nd Sunday in July, 1902; J. R. Carter preaching the introductory sermon, with Bro. J. L. Low, as alternate.

W. F. Yarbrough read report on Publications, which was spoken to by himself, J. R. Sample, J. B. Searcy, W. T. Lowrey R. A. Venable, and H. F. Sproles all of whom urged the more general support of THE BAPTIST. The report recommended the second Sunday in December as "Baptist Day." The pastors were urged to give information about our paper, solicit subscriptions from the churches, and in a general way work up a better interest in our State paper.

Next came the question of State missions which was discussed by Secretary Rowe and others. The report showed a deficit of \$677.73, which was in a few minutes provided for. Every dollar that was asked for during the entire convention was raised, and every one happy and encouraged.

At the night session, Dr. T. J. Walne, now of Texas, upon invitation, spoke to a large audience. In his own words, he said: "Nine years ago I crossed the Mississippi, going west to grow up with the country, and having attained my majority, I have come back." He spoke of his work for these

years in the "Lone Star" State. He is now District Secretary of the American Baptist Publication Society.

The subject of Foreign Missions now came up, and was freely discussed.

## HISTORICAL SOCIETY.

Met in the Baptist church, at 8 p. m., and Rev. B. L. Mitchell conducted devotional exercises; after which President Cooper called the meeting to order, and announced the speaker for the evening, Rev. E. L. Wesson, Sardis, Miss., who read a carefully prepared paper on Some Facts of Baptist History, Principles and Practice. So well had the speaker done his work, that the body voted unanimously to put the address in tract form.

On motion of W. T. Lowrey, the old officers were re-elected, except the Secretary, Prof. B. G. Lowrey, who was detained at home because of sickness.

After adjournment of Historical Society, a mass meeting was called, in which, on motion of W. P. Price, a committee of three, consisting of Drs. Searcy, Ellis and Lowrey, was appointed to consider the advisability of having a Worker's Conference in connection with future meetings of the Society, make program for same and report through THE BAPTIST in time for next meeting.

## CONVENTION NOTES.

Prof. W. O. Carver represented the Southern Baptist Theological Seminary.

Bro. C. D. Daniel, missionary to Cuba, under the Home Board, represented that board in a strong, helpful address, that was thoroughly enjoyed by the Convention.

Among the distinguished laymen present, in the Convention as delegates, were Gov. A. H. Longino, Judge H. C. Conn, Judge B. T. Kimbrough, J. F. McCool, Ex-Speaker of the House of Representatives, and D. M. Miller.

Rev. J. E. Gwatkin was the genial representative of the *Baptist Argus*, one of the best papers in the Southland, *outside of Mississippi*.

"The Convention ought to be a kind of religious revival."—President Conn.

The parliamentary wrangle into which the Convention was thrown, while the tellers were counting the vote on the election of officers, was both uncalled for, and silly in the extreme.

Dr. Venable did the graceful thing in declining to allow his name to go before the Convention, for a third term as president. It is always commendable in our brethren occupying places of honor simply, to decline in favor of others, who are just as capable and worthy as they.

The address of welcome and response were models of their kind, and we commend them to all who, in the future are called on to serve in a similar capacity—*both of them did not occupy five minutes*. Nothing is more galling than to sit and listen to long, dry addresses of welcome and response; and may the good Lord deliver us from all such in the future.

It would greatly facilitate the Business of the Convention, if the Statistical and Corresponding Secretaries would have their reports printed and distributed throughout the Convention, as they are long and contain figures almost innumerable, and are both tedious to read and listen to.

There were several marriageable preachers in the Convention; and it was very noticeable that they were intent in looking after "Woman's Work."

Rev. W. A. McComb, the handsome pastor at Crystal Springs, enjoys the unique distinction of being the pastor of a people that led in missions this year. He is one of the best protracted meeting preachers in any State; and his church is doing a great work in loaning him to other churches for revival work.

Pastor Butler, of Natchez, preaches, possibly, to the largest congregation in the State, which has been gathered in less than two years. It is a benediction to look into his fine, large, handsome face.

President Conn presides with grace, dignity and ease, dispatching Business in a most satisfactory way.

Vice-President McCool held the Convention down to strict parliamentary principles, in a very trying time; and proved himself a "master of assemblies."

Judge H. C. Conn, of Hazlehurst, Miss., was unanimously chosen to preside over the deliberations of the Convention. Bro. Conn presides over a deliberative body of Baptists with as much ease and gentleness of spirit as he so well displays from the bench. He at once ingratiated himself into the favor of the most devout when on taking up the gavel, among the good and sensible things he said was, that the deliberations of the body ought to be characterized by a genuine revival of religion.

Upon the resignation of Mrs. J. W. Bozeman, Mrs. J. A. Hackett, of Meridian, has been appointed president of the Women's Central Committee. Sister Hackett, from large experience in Christian work, brings to this great and responsible position exceptionally necessary qualifications for a splendid leadership. We congratulate the sisters in having so able, and one in every way so efficient for their organized work.

The devotional exercises were really devotional, the Scriptures being read in a solemn, yet joyful tones, and the prayers earnest and reverential to a degree most refreshing and soul uplifting.

There is no more useful man in the brotherhood than R. A. Cohron, who is fondly called by the brethren, "the Bishop of the Delta." His work in that section of the State is already yielding large fruitage.

It was commonly agreed that in THE BAPTIST art gallery, no picture showed up for its real worth better than did that of Dr. Hackett.

The Convention sermon, by pastor J. P. Williams, was voted as good as the best ever heard at any previous convention. It will appear in THE BAPTIST in a few issues.

No more progressive pastor can be found in our midst than bishop Moore, of Lena, who was in attendance on the Convention.

Dr. Searcy made a most stirring speech to the report of sustentation, telling of an aged and needy sister, the widow of a Baptist preacher, so touching the hearts and pockets of the brethren as to have \$24.00 rained down upon the table at once to meet her immediate wants.

"Some people are wonderfully gifted in telling you what you already know."—W. T. Lowrey.

"Mississippi College has done more for the State than any other institution in the State."—W. A. McComb.

The President's Home of Mississippi College will be ready for occupancy in thirty days and the whole amount of cost has been subscribed.

It hurts to give; but I can tell you how to get over the hurt: *Give until it does not hurt*—B. W. Griffith.

I am not a son of the college; but two citizens of Water Valley will give \$3000.00 for the endowment of Mississippi College.—A. E. Jennings.

Gov. Longino was present throughout the convention, and took an active part in all the deliberation. Whenever he arose to speak, he had something to say, and said it, clinched it and sat down with a modesty worthy of imitation by us all. He gave \$500 on the endowment.

Dr. T. J. Walne, formerly of this State, but now of Texas, represented the American Baptist Publication Society, and spoke words of good cheer. It was good to look upon his face once more.

The first and only paper that I have time to read through and through is your paper, THE BAPTIST.—T. J. Walne.

Our condition is not worse because our needs are greater—we are just becoming conscious of our needs.—W. O. Carver.

Not to be bigger men for bigger places, but bigger men for the places you now fill is what we ought to strive for.—W. O. Carver.

I watch Mississippi; she has been moving up year by year.—E. E. Bomar.

Mississippi is asked for \$11,000 this year for foreign missions. Last year she gave \$9,000.

No Baptist Missionary in China engaged in looting; nor have they laid any claim for damage received during the Boxer Movement.—E. E. Bomar.

Kind words is the best missionary paper in the world; and how I wish that the pastors would regard its mission column as worthy of their notice.—J. M. Frost.

The hospitality of McComb City seemed boundless. Pastor Sibley announced that they were taking care of all, both visitors and delegates, and that "no white man or woman, or child would go away without a place to stay," if it was wanted.

Dr. Folk of the *Baptist and Reflector*, has

been coming to our conventions so long until he seems a part of us, and we would hardly know how to get along without him, so good looking, genial and warm-hearted is he.

The American Baptist Publication Society, Atlanta branch, was represented by Manager Cole, who, in his quiet, dignified way, made a fine impression upon our people.

The ranks are rapidly thinning out with our old brethren. Only Lomax and Hackett were with us this time—two lone representatives of a generation of the best preachers any State ever had. Only brother A. E. McLain of the old generation of laymen, was with us. After a few more years, those who meet, will meet without them.

The business of the Convention this year was almost entirely thrown into the hands of the younger men, every one of whom did his part with becoming humility, just as though he were an "old stager." Then there were enough who did not say a word during the Convention to have carried on another convention even with greater ability.

There was some little confusion about the place of meeting on the first day, that embarrassed the McComb people no little; but, everything was pretty well adjusted by the second day, and the Opera House proved a tolerably satisfactory place of meeting.

Let those whose pictures came out in the paper last week, should conclude they are the people, and those who did not so appear are not in it at all, it might not be out of place to say, that for the want of space, the "best wine was kept for the last," and will appear later.

If a brother is so humble as not to say anything in the Convention; he ought to be humble enough not to call attention to his silence, on the outside.

Some of the brethren wanted a committee to prepare a program for our next meeting in advance, so as all the speeches might be cut and dried for the occasion; but we hope that it will be at least one hundred years before such a motion shall pass the Mississippi Baptist Convention.

Young brother Hobbs came into the Convention, Thursday morning, with radiant face, and a big gold medal on the lapel of his coat—the night before, he was awarded the medal in the Chautauqua oratorical contest at Crystal Springs; and again, Mississippi College is to the front. It looks like if a man wants to be a governor, congressman, judge or anything very great, he can do no better than go to Mississippi College.

Where you find a man who takes a religious paper, you will generally find one who reads his Bible.—J. R. Sample.

The paper is not a homiletic review, nor a forum, but a religious news paper.—W. F. Yarbrough.

Let the pastors and laymen send the news; for an editor cannot publish the news unless we send it to him.—H. C. Rosamond.

We owe the good feeling and beautiful harmony that prevail among us today to the wise management of the paper.—J. B. Searcy.



I am a self-appointed agent of THE BAPTIST. It helps me and it helps my people, and those of them who help me most are those who take the paper.—J. L. Low.

If all our people would take THE BAPTIST, as they ought, it would multiply all our work one hundred fold. We are not to patronize the paper for its sake merely, but for the work's sake.—W. T. L. Wrey.

I think the paper the most important agency in the State. Of course it does not satisfy all the people; for while you may satisfy some of the people at the time, and all of the people some time, you cannot satisfy all the people all the time. When we criticize the paper, as some of us are so fond of doing, let us do it with a view to helping it, and not hurting it.—R. A. Venable.

Enlargement. Let's begin by enlarging our ideas first.—J. L. Johnson.

You talk about business men, the best business men in the world are preachers. Where is the man who, on so small a salary as a preacher gets, can support his family as well as the preacher supports his.—J. L. Johnson.

It would be no cross for me to be a foreign missionary; for I would rather be there than here—and had I not been such a fool when I was a young man, the Lord might have called me to the foreign field.—E. E. Bomar.

With your more than 1,500 churches and 100,000 members and only 500 Sunday-schools with 25,000 pupils, and an average attendance of 10,000, your Sunday-school situation is most appalling.—T. J. Walne.

The speeches during the convention were as good as usual; but if such brethren as W. E. Ellis, P. L. Eisey, G. B. Butler, Z. T. Leavelle, J. R. Carter, J. P. Culpepper, S. G. Cooper, R. H. Pusey, T. J. Miley, T. J. Moore, S. R. Young, J. A. Lee, J. E. Thigpen, I. H. Auding, and a dozen others who did not so much as make a motion even, some of them, had spoken, some of us who did speak might have been put to shame.

It was very commonly agreed that one of the great, if not the greatest speeches of the convention, was that of J. B. Lawrence, on Our Baptist Young People.

When the Oxford Union rises to speak, the people wake up, the air flies, the bell rings every time.

Two of the most active and energetic laymen were Sacy Lord of Greenville, and A. E. Jennings of Water Valley. Indeed, without them, the convention would not have risen to the high water mark that it did as a working force.

Then, there were D. M. Miller, Ernest Carter, S. L. Hearn, Judge Kimbrough, I. N. Ellis, Gov. Longino, J. P. McCool, E. C. Dunn and many others who gave the Convention most substantial backing in a quiet, if not a public way, that we could not have got along so well without.

## Notice

Mrs. Kruger, wife of President Kruger of the South Africa Republic, died in Pretoria. Mr. Kruger is in Germany.

## Kindlier Judgments.

As a rule people, as they grow older, become more charitable in their judgment of the faults and failures of others. These look out on the world of human activities with kinder eyes. A grandfather's attitude toward the children of his children is apt to be much less austere than towards his own children. That is not wholly because he has less responsibility for their welfare. He judges them by kinder standards. It is an excellent thing for a young mother to have the advice of her own mother in dealing with her children. Frequently she becomes exasperated at their unruliness and perversity, and a new light is thrown upon the whole situation when her own mother quietly remarks: "My dear, that is just the way you used to do when you were about that age." The kinder estimates of our fellows that we take with maturer years are apt to be more nearly just than those harsh judgments we were so ready to pronounce in youth. We see that a great many factors enter into human conduct; that few persons really act from unmixed motives, and that it is easier for people to deceive themselves than any one else because in the case of self-deception no one is watching them. The French maxim, "to know all is to forgive all," is very far from the truth, but to know all is to forgive much.—Watchman

## A New Lecture Course at The Seminary.

One of the constant and controlling aims at the Southern Baptist Theological Seminary is to make the training of the most practical as well as of the most scholarly character. Looking towards this end we are able to announce a new lecture course to begin next session. An eminent lecturer or specialist will be secured each session to spend a period at the Seminary long enough to cover the ground in a course of lectures on various phases of Sunday School work. No subject is more vital to the prosperity of our churches, none more rich in promise of good results. The aim will be to familiarize our students with all departments of Sunday School work, and to acquaint them with the best methods. This new course we are able to announce through the kindness of our Sunday School Board, at Nashville, with whom the arrangement has recently been perfected. The Board will annually appropriate an amount sufficient for this purpose for the next three years, with the expectation that the appropriation will be continued if the lecture course proves as successful as we fully anticipate. I take this occasion to thank the Sunday School Board on behalf of the Seminary, and to congratulate our students and the denomination upon this valuable addition to our regular lecture courses at the Seminary. The first course of lectures will be given next session. The name of the lecturer will be announced later.

E. Y. MULLINS,  
President.

## Cuba.

Cuba is the most promising mission field for Baptists in the world. We have made a

good beginning. All the important seaport cities except one have been occupied. We should occupy as many of the interior cities as possible as soon as possible. The people are breaking loose from the customs and traditions of the past, and listen respectfully to the gospel message, which to many of them is entirely new.

During this transition period we have the ear of the people. Our opportunity is rapidly passing. Others are occupying the field. The Roman Catholics are reorganizing to meet the new conditions. The old Spanish priests are being replaced by American and French priests. This is a wise step.

The most urgent need for the success and permanency of our established churches is: Houses of worship. Matanzas, Cienfuegos, Santa Clara, Sagua la Grande and Pinar del Rio would become self-supporting within the next five years. We should secure property in these important centres this year. If we fail to do so we will be seriously hampered in all the future, for as soon as peace is permanently restored the present cheap property will advance by leaps and bounds.

Will not Mississippi Baptists buy or build a house in Matanzas? Matanzas is the next city in importance after Havana. J. V. Cova is pastor. Brethren, what say you?

C. D. DANIEL.

Referring to the criticisms upon ex-Governor Northen of Ga., for his remark in Convention at New Orleans, about the church branch theory, we present below his own statement, which we trust will be satisfactory to all:

Rev. T. J. Bailey, D. D., Jackson, Miss.  
My dear Brother: I have been recently informed that there have appeared several severe criticisms in your excellent paper making some reference to what seems to be called "the branch Church business."

It is stated that I made use of this term in my reply to Dr. Palmer's presentation of a certain document to the Convention that had been entrusted to him by the Methodist Conference.

I am informed that quite a storm of indignation has arisen because of the alleged remark.

It is more than likely, as so many say it is true, that I made use of the term, but I am positively unconscious of it and do not advocate any such idea.

Fraternally, etc.

W. J. NORTHEN.

Atlanta, Ga.

## Winona.

I baptized twenty-two yesterday and will baptize others tonight. I have been here just four months and we have received 64 members. The people have been very good to me. They paid my expenses to the Southern Baptist Convention. Yesterday our Sunday-school ordered me to attend the B. Y. P. U., a convention at Chicago, at the school's expense. I will leave for Chicago tomorrow with President Flake, pastor Lawrence and others.

H. C. ROSAMOND.

## A CATECHISM ON CHURCH HISTORY.

BY W. L. A. STRANBURG.

1. By whom was the Roman Catholic Church founded?

By the Emperor Constantine the Great, A. D. 312.

2. By whom was the Episcopal Church founded?

By Henry VIII, king of England, A. D. 1530.

3. Denominationally, what was King Henry VIII?

He was a Roman Catholic.

4. Why did he not remain a Catholic?

Because the Pope refused to grant him a divorce from his wife Catherine, to marry Annie Boleyn.

5. When the Pope refused to grant the divorce, what did the king do?

He divorced himself, married the maid of honor to his former wife.

6. What else did the king do?

He forced the Catholic clergy to proclaim himself as the supreme head of the Church of England.

7. By whom was the Presbyterian Church founded?

By John Calvin, a French Roman Catholic, A. D. 1541.

8. By whom and when was the Lutheran Church founded?

By Martin Luther, a Roman Catholic, A. D. 1525.

9. By whom and when were the Wesleyan Societies founded?

By John Wesley, an Episcopalian, A. D. 1739.

10. When was the Methodist Episcopal Church founded as an independent body?

A. D. 1784.

11. Did John Wesley approve of the separation of the Wesleyan Societies from the Episcopal Church?

No, he did not. See Wesley's letters in History of Methodism.

12. Did John Wesley ever become a member of the Methodist Church?

No, he lived and died an Episcopalian.

13. When and by whom was the Campbellite Church founded?

By Alexander Campbell, an excluded Baptist, A. D. 1827.

14. Denominationally, what was Alexander Campbell before he became a Baptist?

He was a Presbyterian.

15. What do the Campbellites now call themselves?

The Christian Church.

16. Are they entitled to such high distinction?

No, because all Christians are not members of their church.

17. When and by whom was the New Testament Church founded?

By Jesus Christ, A. D. 31. Mark 3:13, 14.

18. What does the word ordain mean?

It means to appoint, to decree, to establish.

19. How long was this church to stand? It was to stand forever. Dent. 2:44; Matt. 16:18.

20. If it was to stand forever, then has there ever been a time since its organization when it did not, nor will not, exist?

No, because God said that it should stand forever, and He can not and will not lie.

21. Did the disciples organize a church on the day of Pentecost?

No, because the Bible nowhere says that they did.

22. Where did the first Baptist preacher come from?

From God. John 1:6.

23. Are not Baptists here according to the pre-ordained purposes of God?

They are, see Isa., 40:3, Mal., 3:1, Luke 1:36, 45.

24. Who came in answer to this prophecy? John the Baptist. Mat., 3:1.

25. From the plain teachings of God's Word is it not true that in origin, Baptists are Divine?

It is.

26. What was the mission of John the Baptist?

To prepare a people for the Lord. Mat., 3:3, Luke 3:7, 8.

27. How did he prepare them? By preaching repentance and baptizing only those who gave evidence of having repented. Mat., 3:7, 8.

28. Where did he baptize them? In the river Jordan. Mat., 3:5, 6.

29. Did John baptize them by pouring, or sprinkling water upon them?

No, because the Bible does not say that he did.

30. How did he baptize them? By immersing them in water.

31. How do we know that John immersed them in water?

By the word used to express the act.

32. What is the word used, and what is it derived from?

Baptize, if comes from the Greek verb baptizo, and means to dip.

33. What is the word sprinkle derived from?

The Greek verb Rantizo, which means to sprinkle.

34. What is the word poured derived from?

The Greek verb Echeo, which means to pour.

35. Are the words pour or sprinkle ever used in the Bible, where baptism is referred to?

No, but in every case the word baptize is used.

36. By what sort of a preacher was Jesus baptized?

By John the Baptist, a Baptist preacher. Mat., 3:13, 17.

37. If a Baptist preacher prepared a people or material for the Lord, if our Lord was baptized by a Baptist preacher, and if that same Lord organized the New Testament church, is it not logical to conclude and scriptural to say that He organized a Baptist church?

It is.

38. Is not the preponderance of Bible evidence decidedly in favor of Baptists? It is.

39. Can any denomination other than Baptists trace their origin back to the New Testament?

They can not.

40. Do not they themselves tell us that they have human heads and founders? They do.

41. Was the New Testament church a missionary or an anti-missionary church, which?

It was a missionary church.

42. How do we know this to be true? Because Christ organized it and sent it forth upon a mission. Mark 3:13, 14, Mat., 28:18, 20.

43. Did Christ ordain that His preachers should be paid for their labors? He did. Mat., 9:10, 1st Cor., 9:10.

44. Was Paul a paid missionary to the heathens? He was. Gal., 1:15, 16. 2nd Cor., 11:7, 8, 9.

45. Does the New Testament teach that we should give of our means for the spread of the gospel? It does. Acts 2:44, 45. 1st Cor., 16:1, 23.

46. With the above facts above before us, is it not a Bible fact that the New Testament church was a missionary Baptist church? It is.

How Long Did Jacob Stay in Padan-Aram?

Jacob went to Egypt when he was 130 years old. He helped Esau bury his father when he was 120 years old.

Joseph was six years old when Benjamin was born. Joseph was 39 years old when Jacob went to Egypt. Benjamin was 33 years old.

Jacob lived in Palestine after he came back from Padan-Aram, 33 years—just the age of Benjamin. Joseph was born the year before Jacob bargained to work for cattle. Jacob worked seven years before he received his wife; and Reuben was born about a year after. This leaves about 13 years for 6 more children to be born of Leah; besides, she stopped bearing about 3 years of this time, after Judah was born. Now, Benjamin was born the year after Jacob finished working for cattle; and, indeed, after Simeon and Levi killed out the Shechemites about Dinah the 7th and youngest child of Leah, who was grown.

Now, how could seven children be born of Leah and the youngest be grown in—say between—13 and 15 years?

Let some of the good brethren explain this; and oblige others besides your humble servant.

JOHN A. OLIVER.

## Mt. Vernon.

We have just closed a good meeting with Mt. Vernon church, in the South Mississippi Association. There were thirteen accessions, and the church greatly helped. Bro. R. J. Boone, of Brookhaven did all the preaching, and it was all of the Bible order.

J. H. L.



## The Overcoming Life.

BY G. W. TRUETT, IN STANDARD.

There is much misconception in the world as to the nature and purpose of the Christian religion. It does not need to be argued that such misconception universally obtains among the unsaved. Carnal minds cannot rightly discern things spiritual. This misconception is not limited to those not Christians. Many real Christians also have narrow and selfish views respecting Christianity. A casual glance at their life and conversation will show in what ways.

The Bible is everywhere clear and candid in its representations of the Christian life. It does not represent it as a life of idleness and ease and no resistance, but just the opposite. It is a life of conflict and struggle from the hour of our birth into God's spiritual kingdom until he takes us into our eternal home. And in all this conflict and struggle we are to be overcomers. Victory is assured to every such overcomer, and with the victory a glorious reward.

It is to the last degree important that we understand the nature of our mission on earth as Christians. This God's Word fully explains. Jesus, before leaving the world, thus forewarned his people. "In the world ye shall have tribulation." Paul and Barnabas, on their great missionary tour, not only exhorted the Christians to continue in the faith, but advised them also that it is through much tribulation that we enter into the kingdom of God. This same note runs through all of Paul's writings. To the Philippians he wrote, "Unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." To Timothy he wrote, "Fight the good fight of faith." Great is his commendation of the Hebrews of old, "who, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens." Then, he goes on thus to exhort, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Writing to the Ephesians, he says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And when at last he came down to earth, this was his triumphant shout, "I have fought a good fight, I have finished my course, I have kept the faith."

These Scriptures, with multitudes of others, reveal to us the meaning of the Christian's stay in the earth. Now, what conso-

lation, if any, is to be found in the fact that the Christian life is attended by struggle and conflict? It is this—that not only is there promised a sufficiency of grace for us, whatever our conflicts, but there is also a discipline to our character in such conflicts, precious to us beyond all computation. For this reason Paul could say, "We glory in tribulation also, knowing that tribulation worketh patience; and patience experience, and experience hope and hope maketh not ashamed."

Then, we are to get the lesson that easy places are not good for us. Preachers and other Christian workers ought to learn well this lesson. They ought to imitate old Caleb, and request to be sent to the hardest rather than to the easiest places. This was Caleb's great word to Joshua: "As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now for war, both to go out and to come in; now therefore give me this mountain whereof the Lord spake in that day, for thou hearest in that day how the Anakims were there and the cities were great and fenced: if so the Lord will be with me and I shall drive them out as the Lord said."

There is a compensation to the discipline of toil and hard work that cannot be found elsewhere. This explains why the rich man's sons have meager chances for success, compared with the poor man's in the race of life. Toil is and always will be the price paid for the worthy achievements of life. Scan the list of the world's great men, and it will be found that every man of them was a prodigious toiler.

In the spiritual life, no less real are the conflicts that must be waged for the welfare of the soul. Foes within and without must be constantly met and overcome. The hardest lesson for us to remember in this matter is that inasmuch as our warfare is a spiritual one, then spiritual and not carnal weapons are to be employed by us. It is so easy and we are so prone to rely upon our poor human wisdom and trust in arms of flesh. We are wont to turn again to the world's weapons with which we would fight the Lord's battles. We are to do the Lord's work in the right spirit, or the result of our ways shall be our defeat and to his dishonor. And we are to keep our eyes steadily and steadfastly on God. Not only does Jesus remind us that in the world we are to have tribulation, but he adds the glorious assurance, "But be of good cheer for I have overcome the world." He does not tantalize us with delusive promises of guidance and help. He is true to us in every stress and exigency of our lives, and his grace is literally and always sufficient for us. When Napoleon was told that the Alps lay between his army and victory, he responded, "There shall be no Alps." When some of the doubting officers of Wellington told him that a certain stronghold could not be taken, he replied, "Can't? It can be taken, for it is in my order book." These are faint illustrations of the victories to be had by those who overcome in the name and for the cause of Jesus Christ. Some one tells of a rich young man in California, to whom sudden and overwhelming

reverses came, making him poor in a day. He at once wrote the young lady to whom he was engaged to be married, releasing her from the engagement, in view of his sad reverses. The true woman read his letter with a smile, and a few days thereafter sent him a plain ring with Ruth's sweet motto engraved thereon: "Enreat me not to leave thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God; where thou diest I will die, and there will I be buried. The Lord do so to me, and more also if I ought but death part thee and me." Glorious devotion! And our Divine Lord, having loved his own, loves them unto the end. And to his own, he will give victory to them over all opposition to spiritual growth, over everything that would separate them from the love of Christ, and at last over death itself.

It is an incomparably glorious thing to be an overcomer for Jesus Christ. Who would not be and do and bear everything to please him? His "well done" spoken to us at last will overbalance every difficulty and trial that may possibly come to us in our efforts to be good soldiers for him.

## Word Christian.

The word "Christian" means Christ-like, for at Antioch, they called the disciples Christians, because they had ways so much like Christ, and advocated his cause with so much power and enthusiasm. And after this wherever these disciples went, to call them Christians, was for people to understand that they were true followers of Christ; for in those trying times no one but a true follower was found going about advocating his cause. It was really said that people took knowledge of them that they had been with Jesus—because they were so much like him and would speak his words and do his commandments. We understand that the Church is made up of these Christ-like folks. We must take words for what they mean, and not for their sound, nor use them on mere man's assumption. If we do we mislead and hurt others.

Now, let me come to the point; for a brother, preacher, pastor, and well informed man, and man of influence, to say the Christian church, after the church had passed through the dark ages, and since so many are saying this is the way, come to us all others are wrong, that all others will go to hell; that none will be saved but the Christian church. Of course, the outsider, if he is a seeker, listens to such, and it is misleading to him.

Again, I think it quite an acknowledgment, since much has been claimed by some such in this country, for a man of information to say "the Christian church." I know we Baptist folks are "Baptists," because we Baptize, like John the Baptist; and I can say for one that I am not ashamed of my name, but I believe that our church is a Christian church; yes, "The Christian Church." And, brethren, to one and all, through love to all, and respect to every body, let's concede nothing else that ours is the church of Jesus Christ, not a fraction nor branch church, but the church.

J. F. MITCHELL.

## Convention Queries.

Why do we continue to waste the first day absurdly foolish parliamentary wrangling?

Why do we hold on to that perfunctory performance called "the welcome address and response?"

Why do so many brethren talk so long, after they have said their say?

Would it not be well for some of us to let some questions pass without speaking more than twice and raising three points of order?

Where did so many of our younger brethren get that awfully awful "holy tone" of theirs?

Was it because that some of us spoke so much, (so little and so often) that others spoke not at all?

Why is that some of us do not stay in the convention only when we want to make a big hit with a big speech?

Would it not be wise to have an order of business printed in the minutes from year to year and then follow it as nearly as we can? Would that not, in a measure, prevent the *ad infinitum* changes in the order of business with which we were afflicted at McComb?

Would it not be a good thing for us all to come right on into the house and engage in the devotional meetings?

Why do we not all stay until the convention adjourn *sine die*?

Are not some of us in danger of being as proud of our reticence as others of us are of the other thing?

Do you believe that saying much heard of now-a-days, "the grumblers are never workers, and the workers are never grumblers?" Then how do you harmonize your record with it?

Did you see Dr. Hatcher's, Rev. Mr. "Scowler?" We did; and he was not always a reverent man either?

Did you see the brother when the orphanage question was up, who said, his church told him when he left home, not to pledge anything; but that he could not help putting down \$25.00? We saw him, and his face was as radiant as the sun. Would that we had more such.

## An Endorsement.

I have just read Bro. S. W. Sibley's article on the subject "The Awful Stupidity of God's People." I lay the paper down to take up my pen to say "Amen." Do you remember the piece? If you do not, get THE BAPTIST of July the 4th, and turn to the sixth page, and read again what he stated about God parting company with churches because these churches are giving their influence to evils, which lead to eternal ruin.

When a church conforms to the world so much that you can not tell its members from the world by the way they do, it is a sad day for that church. The preacher who goes into a saloon and drinks gives his personal and official influence to the saloon and to the drink habit. The deacon who gambles gives his personal and official influence to the curse

of gaming for gain. It does not matter whether he uses cards or cakes. To gamble to raise church funds does not change the influence to good. The layman who attends the ball gives his personal influence and the influence of his church to the evil practice of dancing. The church that allows its members to engage in these things and retain their membership, consents that its influence may be given to these evils. Can God be true to Himself and bless such a church? By blessing such a church so as to encourage it in its evil would give His influence to the evil. The pious mind revolts at the thought of God giving His influence to an evil. This is one of the things that God can not do. "If we believe not, yet He abideth faithful; He can not deny Himself." In order to be sure of His blessings, we must "walk with God." Christ's promise to be with His disciples to the end of the world is conditioned upon their doing what He had just commanded.

J. R. SUMNER.

## The Latest "Baptist."

I do not say the last; for it will be a sad day if that could be said. The latest number is filled with interesting, instructive, timely articles, as well as news from the field. Reports from the fifth Sunday meetings are in order, provided, of course, they are brief.

Our meeting at Mt. Gilead was pleasant, and I hope profitable. Bro. W. H. Patton was chairman. Much time was given to the discussion of the Sunday-school work. There was some criticism on present methods, but no suggestions of improvements. Responsive readings, as they are called, are questionable.

The latest BAPTIST brings out strong points, and it is hoped that both pastors and people will "consider" them. We are living in an age of organization. Not to be organized is to be overwhelmed. Methods are not prescribed in the New Testament, but the command to "go" and to "teach" is pre-eminent.

Christianity is aggressive, and the church that depends upon stated preaching from the pulpit will soon find itself left in the background and its young people drifting away. Further, the young people must be drawn; be led—indeed, our churches need leaders.

Worldliness has been creeping into our churches until regeneration is in danger of being ignored. The idea largely prevails that conversion is simply "join the church," and the anxiety to grow in numbers is responsible in some measure.

There has been improvement in Sunday-school songs and literature in the last thirty years. Songs are more spiritual and more of the Bible is set forth. But we must aim higher and deeper, and to accomplish anything must impress teachers more and more with their responsibility.

L. A. DUNCAN.

The distress of another may be God's touchstone for our virtues.

There are a few things that will win the sinner like your true sympathy in his sorrow.

We have enjoyed a rare treat in this "neck of the woods" recently. Dr. Z. T. Leavell came up from Jackson and preached for us six days at Union Grove, a mission of the Oxford church. At this point, Bro. G. W. Leavell has labored with tireless energy for a number of years, and has done a work that will never be forgotten. Unfortunately Bro. "Zack" had to leave before the reaping began. Seventeen gave their hand for prayer at the last service.

While here a reunion of the survivors of the Leavell family was held. Three of the brothers, Prof. R. M., G. W. and F. S., live here. Dr. B. F. came over from Cherry Creek and met with them as did also Mrs. Pitts, the only sister. The reunion was held at the splendid home of Deacon G. W. Leavell, where the younger generation entertained them with oratory, recitation and etc. It is worthy of note that not a commencement has been held for a number of years at the University at which a Leavell did not carry away a medal. This is a numerous and noble family. I was told that just a few Sundays ago I had twenty-eight Leavells in my congregation. May God's best blessing ever be upon this splendid family.

While writing I will state that I, together with many in North Mississippi have been watching the columns of THE BAPTIST for a more extended notice of the life and works of that old "hero of the cross," Elder R. G. Hewlett, who recently "fell on sleep." We shall miss him sorely.

N. W. P. BACON.

Oxford, Miss.

## Eupora.

We had Pastor W. E. Ellis, of Senatobia, with us on the 16th. He gave us one of the finest lectures ever delivered here.

His description of what he saw in Palestine is not only very interesting, but of incalculable good to all who hear him. Every church in the State should have him tell of his trip. "The finest I ever heard," said one. "I don't care to listen to anything better," said another. "I wouldn't take five times amount it cost me, for what I heard," said another. All declare it was "good enough." He came under the auspices of our L. A. Society, who realized a neat little sum after paying Bro. Ellis from the door receipts.

On the first Sunday in August, we expect to ordain to full work in the ministry, Bro. Chas. B. Williams, a student of Mississippi College, and a noble young man.

Our meeting begins here first Sunday in September. Bro. J. A. Bell of Poplar Springs, will assist me.

Very truly,

CHAS. A. LOVELESS.

Eupora, Miss.

The sheep-stealing pastor is in the same business with the devil.

There is no promise of dying-grace to those who let grace die.

God's day is the strand of Gold in the iron cable of the week's work.



# THE BAPTIST.

\$2.00 Per Annum in Advance.

Publisher Every Thursday,

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILLY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

## Resume of the Convention

Meeting, as it did, in the extreme southern part of the State, the "delegation" was smaller than if it had convened nearer the center; and yet we had a large gathering of the people; and a goodly number from the northern part of the State.

It was remarked several times that we had more than the usual number of business men, to which fact is attributed the ease with which so much of our splendid giving was done.

It was a representative body, although many of those who never fail to be present were absent. We had his excellency, the Governor, with us, who was there "just as an ordinary member," making motions, voting and giving his money, mingling freely with his brethren. There we had lawyers, judges, bankers, merchants, school teachers, college professors, preachers, farmers, elect men and women not a few.

It was preeminently a working body and "enlargement" was the key word. When we say it was a working body, we do not mean to say that it was void of devotional and spiritual power—far from it. The singing earnest, the prayers fervent and frequent, and the exhortations tender and strong.

The convention session was as good as best, the preacher holding us at his own sweet will for 58 minutes, and so profound was the impression made that the convention asked unanimously for its publication in these columns.

Then, on Sunday, the preaching was of very high order, and a fine man with excuse of any kind, should be he unprepared to meet the Judge of all the world, at the last great day.

Many of us went up to the convention with heavy hearts in view of the enlargement in the work needing to be done, and the hard year together with the drought that swept over the whole country. The college was to be endowed, the Orphanage was to be enlarged, and our State work continued on the increase.

The first collection came on for the purpose of raising a balance of \$600.00 to finish up the President's Home of the College and meet some other smaller incidents. The wheels dragged heavily for awhile, but the money came, for McComb was on the heights and would not come down without it.

Then the question of endowment was presented with no purpose of pushing the matter at that time, but when Dr. S. M. Ellis presented a check for \$100.00 from J. G. Chas-

## THE BAPTIST.

July 25,

tain, in Mexico, the thing broke out, and before it stopped, there was some \$15,000 pledged. In this convention Dr. Lowrey read a contract from Mr. Rockefeller made through the American Baptist Educational Society, in which he promises to give us \$15,000.00 on the condition that we raise \$45,000.00 in one year.

When the orphanage question came up, we were asked for \$5,000 to finish up the Central Building, so as to accommodate the many children that were now asking for admission.

After the needs had been most earnestly presented by brethren Derrick, Low and McComb, brother Jennings came on the rostrum to take the collection, starting it with \$1,000, and for about three quarters of an hour he fairly raised money in cash and bona fide pledges, until over \$6,000 were raised.

Late in the afternoon before this collection, and after the one for the college, Dr. Carver asked for \$500 and got more than he asked for the Seminary.

Saturday morning, Secretary Rowe came before the convention with the finest report in all our history, notwithstanding the hard times, showing work done in the aggregate to the amount of \$61,000, and asked the convention if it would help him raise a balance of \$673, the missionaries, giving \$1.00; whereupon the brethren said, we will give it all, the missionaries have given enough; and again he raised money, until he said he had enough.

From the standpoint of giving, it was the greatest convention ever held in the grand old commonwealth.

It was not only a convention that gave; but giving had characterized our people during the entire year. The treasurer's report showed that \$39,000 had been given to all purposes, fostered by our people, an increase of about \$16,000 over any previous year.

Then, besides all this, the happiest unanimity prevails, all hands being united on missions, the College, the Orphanage, and everything else that is good.

If the Lord favors us with good crops this year, as it seems now He will, the report that our treasurer will be able to make next year, will be worth going to Water Valley to hear.

To the many brethren who spoke kindly of our efforts to run THE BAPTIST under the very trying circumstances, we feel profoundly grateful; and, if all churches will observe the second Sunday in December as The Baptist's day, we can add at least 2,000 subscribers to our list, and then mix brains and money in such a way as to satisfy all right thinking people.

## The Whole Truth.

The value and importance of railroads in developing Mississippi and increasing the value of property, has been most forcibly demonstrated of late years by the building of the Aberdeen, Lexington and Yazoo branches of the I. C., the construction of numerous branches in the Delta by the Mississippi Valley Railroad, the building of the Georgia Pacific across the State, and the completion of the Gulf & Ship Island Railroad from the Mississippi Coast to the State capital. The

price of lands has been doubled and quadrupled along all these lines with the coming of the steam horse, thirty towns have sprung up as if by magic, and new life and business energy have been imparted where lethargy, stagnation and hopelessness once held undisturbed sway over magnificent undeveloped natural resources. Give the railroads encouragement and fair treatment and in a few years more they will make every portion of Mississippi blossom as the rose.—*Brookhaven Leader*.

The above extract from our esteemed contemporary of the growing and thrifty city of Brookhaven, tells the whole story. He does not over estimate railroad development in Mississippi. The truth is, that without railroads, every other industrial plant that requires a large outlay of capital, would perish as certainly as the leaves of the trees wither and drop to the ground. So, Editor Hobbs admonishes the people "to give railroads encouragement and fair treatment and in a few years more they will make every portion of Mississippi blossom as the rose."

The sentiment so aptly expressed deserves to be classed with the following utterance of one among Mississippi's ablest men, noted for being fair-minded and just: "that railroads are the foundation stone of every other industrial enterprise; that the people of the State are not stockholders in railroads, but are stockholders in the State of Mississippi and the advancement and progress of the State in all its material interests depends in a large measure on railroad development.—*Jackson Evening News*

The wonderful growth and general prosperity of the city of Brookhaven, of which Bro. Hobbs is a prominent and worthy citizen, and for which he has faithfully labored in and out of season, together with the largely increased assessed values, of Lincoln county, by reason of railroad facilities, affords a living illustration for extending encouragement and fair treatment to railroads. The Illinois Central traverses Lincoln county.

The cordial endorsement of the editorial of the *Brookhaven Leader*, by our neighbor of the *Evening News*, is so well and handsomely expressed that we give it to the readers of THE BAPTIST.

## Started the Paper which made the Movement.

Rev. J. M. Coon, Chicago Superintendent of the Home Finding Association, has been invited to deliver a historical address at the national convention of the Baptist Young People's Union of America, to be held in Chicago, July 25-28. Mr. Coon started the first paper for Baptist young people, published the first hand-book, projected the first State Summer Assembly, and was otherwise active in the work years before there was a national movement. The story of the paper and of his "Self Help Hand-Book for young people is an interesting and vital chapter in the movement, and never before has been fully given to the public. Many facts and data are known only to Mr. Coon and are now to be published for the first time. The paper now has the largest circulation of any Baptist paper in the world, and has been "the one thing which changed mere tendencies into a real movement.

1901

## Mississippi Baptist Convention.

(The following should have preceded "Convention Notes" on page 2.)

Devotional exercises were conducted by R. A. Cohron, H. F. Sproles leading in prayer. Some good speeches were made to the report on sustentation, among which, the one by J. B. Searcy is worthy of special mention. In response to it \$24.00 were laid on the table for an aged, needy sister, the widow of a deceased Baptist preacher. A large number of pastors stood up, promising thereby to lay the claims of sustentation before their churches during the incoming year.

W. T. Lowrey read report of Board of College Trustees, which brought us a pleasant surprise in the offer by John D. Rockefeller of \$15,000 toward the enlargement of the endowment, upon condition that the Baptists of Mississippi raise \$45,450. It is stipulated that five years shall be allowed for paying this \$45,450. This will require the raising of \$9,100 annually for five years. It can be done without necessarily interfering with our established benevolent work, especially since the good, the capable and the wise W. T. Lowrey is to take the field to raise the money. All of us love him and trust him, and will co-operate with him. We are not to stand off until our honored president shall break down in the effort and then come in and do what we ought to do in six months. Let us make up our minds in a few weeks to report to Bro. Lowrey just what we will do. It was brought to the attention of the convention that there was a deficit on President's home and an old balance due Dr. Webb, whereupon the convention raised in cash and pledges \$600.

Some good speaking was done by brethren McComb, B. W. Griffith, A. H. Longino, J. H. Cason, J. L. Low and others.

While President Lowrey shall be in the field after endowment money, Prof. P. H. Eger will be chairman of the faculty; in other words, acting president of the college. The arrangement appears to be a good one all around. About \$15,000 of the \$45,450 have been subscribed. All are wearing an air of hopefulness and brightness.

Endowment and advancement generally are in the air.

The Convention again went on record in its advocacy of evangelizing and educating the negro in our midst.

Dr. W. O. Carver spoke in the interests of the Seminary. The Seminary needs three things: 1. A larger number of students to go to the Seminary. A college course is insisted upon before entering the Seminary.

2. After they get there they are to be trained and equipped for the largest measure of usefulness. 3. The Seminary needs more endowment and some money to assist in paying the board of young ministers while pursuing their studies in the Seminary. Dr. Carver asked for \$500.00 to help meet expenses of Mississippi students. This amount was subscribed and Dr. Carver went on his way rejoicing.

Dr. E. E. Bomar, representing the Foreign Mission Board, spoke interestingly of the Board's great work, emphasizing the solid

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advancement of our people in their gifts to the work. In 1898, Southern Baptists gave \$108,000; in 1899, \$140,000, and in 1900, \$156,000. Let us hope and labor for at least \$175,000 for 1901.

Dr. J. M. Frost spoke in the interest of the Sunday-school Board. He cited several improvements in the literature of the Board. He brought encouraging words as to the success of the Board's operations. This Board has a reserve fund of \$44,000, which is invested in 6% interest bearing bonds. It requires \$12,000 per quarter to run the business, or \$4,000 per month. The Doctor suggested that all the schools in the South might do well to use the Board's publications, which ought to be done.

## Books.

*Martina Meriden; or, What is My Motive?* by Mrs. A. E. Johnson. 12 mo, 176 pages. Price, 75 cents net. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

The above book consists of 176 pages, which are divided into twenty-nine chapters of six pages each, on an average. It is written in charming style, and is one of the best books for little girls—or boys, either, as for that—that we have ever read. Of course, it emphasizes the importance of doing right things; but the strong point in the book is the emphasis put upon doing right things under right motives. It is clear in its warning against doing good things in order to purchase salvation.

*The Mormon Monster; or, The Story of Mormonism*, by Edgar E. Folk, A. M., D. D., and editor of the *Baptist and Reflector*. Published by Fleming H. Revell Co., Chicago and New York.

One runs no risk in saying that this book is well written. The character of the matter shows fine discriminating powers, and the arrangement good judgment. For, to select from the abundance of matter on this subject few exact is no small undertaking. The entire presentation of this pernicious and formidable question evinces on the part of the author both wide research and a clear insight into the system of Mormonism, and entitles him to the thanks of all lovers of virtue and pure home-life.

The book consists of 372 pages, which are divided into twenty-five chapters and an appendix of about seventy-five pages. It is in good type, on good paper, and well bound.

In view of the corruptness, aggressiveness and perseverance of this arch enemy of pure home-life and pure Christianity, all our preachers and leaders otherwise ought to provide themselves with this valuable book and acquaint themselves with its contents. Our honored friend, Dr. Folk, has done himself credit in writing this book.

A general analysis of the book would be: The History of Mormonism; Mormonism as a Religious System; Mormonism as a Social System; Mormonism as a Political System. And in it is found a full discussion of the subject of Polygamy.

With a view to bringing out this work, Dr. Folk spent some time in Utah and the West, gathering at first hand facts for its pages. And as a result of this investigation he gives us some startling statements. One could scarcely believe that such views and practices could ever have gained foothold in this age of intelligence.

## Centreville.

We are pleased to announce to our friends, and to those who are interested in our work here, that we are in a better condition now than at any time since our organization. We are in a good spiritual condition, and are paying our pastor more than three times as much as ever before. Also we have had sixteen accessions to our church in the last four months, and have money enough raised to build a steeple to our church, which will make our building compare with any church in town. As pastor, it makes my heart swell with gratitude to God, to see our church in such a prosperous condition.

Dr. Yarborough, of your city, will conduct a revival service for us, beginning July 24th. We are making preparations, and are expecting under the skillful leadership of Dr. Yarborough great things of God. Brethren pray for us—remember us while our meeting is in progress.

Fraternally,

B. B. HALL.

What the Wide-Awake American School Boy Admires in His Teacher.

The lack of business methods in some of our work is enough to forever withhold the confidence of a wide-awake boy, who believes in keeping up with the times, and he will not confide in us, simply because he doubts our ability to help him. We may theorize, systematize and perhaps agonize in our efforts to hold him, while if we would businessize we would appeal to him. He knows that habits of life in school would not be tolerated by any successful business man, and he despises our neglect, indifference or ignorance, as he may view our delinquency. If any of you think that a boy wants an easy life at school; that he expects us to be ever on the alert to interest him, and that he contemplates leaving school every time he is crossed in his purposes, then you know the class of boys with whom I have no acquaintance.

He wants something, is willing to work for it, and if he can't get it in school will go elsewhere, and I think he is perfectly justified in the going.

The boy admires a master in any line of work, especially one who is able to master him. He likes to be directed, but above everything else he hates to be nagged. Keen insight into his disposition, good judgment, quick, decisive action and a final settlement of differences in a masterly way will do more to secure his good will than all the bickering and compromising we may be able to devise. The teacher who insists upon his meeting his obligations like a man, will do much to cultivate in him self respect, and will secure an influence over him that will continue long after his school days are passed.—*J. E. Stout in Louisiana Review*.



## The Home.

A Sunday school superintendent who happened to be a dry goods merchant, and who was teaching a class of very little boys, asked when he had finished explaining the lesson: "Now, has anyone a question to ask?" A very small girl raised her hand. "What is it, Martha?" asked the superintendent. "Why, Mr. Brooks, how much are those little red parrots in your window?" said Martha.

The interest amounting to fascination, with which one neighborhood of children watched the development of butterflies from the chrysalids last summer, is my excuse for sending our modest operant to *Good Housekeeping* boys and girls. The collecting box habit is a great eye opener, and it not only gives an incentive and an object to an otherwise aimless ramble, but furnishes plenty for "idle hands to do" in the long vacation. We found it more convenient to have several small boxes with a few specimens in each, instead of one large one. It makes a box stronger to settle in its cover, and the only other preparation necessary is to fasten firmly over the top a piece of mosquito netting, leaving one corner loose, long enough to put in the catnip and, fresh each day, a little of the plant upon

which they are found. A piazza is a good place to keep the boxes when occupied, protected from hot sun, rain and curious fingers.

We experimented first with the common mourning-cloak butterfly, *Venessa antiopa*. The black, spiny caterpillars can be found by the hundreds on the tender foliage of willows that grow by the water. Gather them well grown (most of us will prefer to take twigs and all), and they will cover the walls of your box with chrysalids and be transformed into butterflies within two weeks.

Then followed the Viceroy, *Danias archippus*, the orange-red butterfly veined with black. Her black and yellow banded caterpillars hide under the milkweed leaves and it is a wonderful sight to see them change into emerald-green chrysalids studded with gold buttons, and then come forth in their glory.

Best of all were the swallow-tails, *Papilio asterias*, from the black-banded, gold-spotted, green parsley worms. You will find these feeding on parsley or fennel or wild carrot. Select large ones and put in a rather deep box, and unless the ichneumon fly had already been at work upon your caterpillars before you secured them, your reward will be a bevy of beautiful black swallow tails. Each worm will select a position, usually near the top of the box, if not on the netting, and spin a tiny tuft

of silk in which it tangles its hindmost pair of feet. It then makes a loop about the front part of its body, and, swaying suspended, soon changes to the chrysalis form. Then watch it! After witnessing this miracle one cannot kill and stick pins in the beautiful creatures. We always took off the netting and let them fly away, free to enjoy this happy stage of their brief little lives—*Good Housekeeping*, for July.

I wonder how many have started balls of silk strips for woven portieres and have left the work unfinished? After two or three balls were made the work became tiresome, or the silk difficult to procure. A useful and attractive way in which to use it is to crochet a pillow cover, using the silk strips as yarn. Then crochet the border in the shape of scallops.—*Good Housekeeping*, for July.

## A Wild Duck's Battle With a Hawk

A green-winged teal is the heroine of Ernest Seton-Thompson's new story in *The Ladies Home Journal* for July. After her brood was hatched she started to take them across a pond. "This was a mistake," Mr. Seton-Thompson writes: "For it exposed them to enemies. A great marsh hawk saw them, and he came swooping along sure of getting one in each claw. 'Run for the rushes!' called out the Mother Greenwing, and run they all did, pattering over the surface as fast as their tired little legs could go. 'Run! run!' cried the mother, but the hawk was close at hand now. In spite of all their running he would be on to them in another second. They were too young to dive; there seemed no escape when just as he pounced the bright little mother gave a great splash with all her strength, and, using both feet and wings, dashed the water all over the hawk. He was astonished. He sprang back into the air to shake himself dry. The mother urged the little ones to 'keep on!' and keep on they did. But down came the hawk again; again to be repelled with a shower of spray. Three times did he pounce, and three times did she drench him. Now all the downlings were safe in the friendly rushes, the angry hawk made a lunge at the mother but she could dive, and, giving a good by splash, she easily disappeared."

## Politeness in the Smoker.

A thoughtful observer, who took refuge one cold morning in the "smoker" rather than stand up for ten miles in a crowded car, reports a conversation between two calf-grown boys sitting in front of him.

It was a suburban train, and as the car gradually filled the two boys began to look about them.

"Bob," said one of them, "wouldn't it be the polite thing for you or me to get up and let that gentleman that's standing have a seat?"

"Maybe it would," replied Bob, setting himself more comfortably in his seat; "but you don't have to be polite in a smoking car."

Were the boys shrewd observers of smoking car manners? Does the tobacco habit tend to blunt the finer sensibilities when gregariously followed? Or is the average smoker merely "that kind of man?" Or was Bob mistaken? Who shall say?—*The Youth's Companion*.

## Restrictions of French Girl Life.

"The program of what a French girl may or may not do is drawn

up very precisely," declares The Bentzon, (Madame Blanc), in *The Ladies' Home Journal* for July.

"Unless she is poor and has to earn her own living she never goes out alone. The company of a friend of her own age would not be sufficient to chaperon her. It is an established rule that novel-reading is a rare exception. She is entirely subject to her parents' will in the matter of reading. And if she asks to see anything at the theatre except a classical masterpiece, or an opera, they will tell her that such a thing is not considered proper, feeling sure of her silent submission. After she is fifteen years old she is generally allowed to be in the drawing room on her mother's reception days, but must keep to the modest and secondary place assigned her: pouring the tea and presenting it, courtesying to her elders, answering when spoken to—in short, undergoing her apprenticeship. She has but few jewels and un'er no pretext any diamonds. Custom does not permit her to wear costly things; nor does it give her the right, in general, to have a money allowance worth speaking of for her personal use. She receives a trifling sum for charity, her books and gloves. A young girl never takes the lead in conversation, but always allows the married lady the precedence, and she finds it quite natural to occupy the background."

## Then and Now.

"Time flies." It was six years ago, and a church wanted a pastor—she wants one now. The Lord lead to her the man who will enlarge His glory most.

Then, a preacher without a church; now, the same. Then, a church without a house, now, with one; then a church without land-holders, now, with some; then a membership of twelve, now a membership of sixty (having, in the meantime, dismissed twenty); then bitter antagonism of pedit-Baptists, now the same; then a membership all on fire for advancement, now, some so; then a church without theatre-goers, now with some; then a preacher just out of school, now he may return.

So this church has made progress—progress on several lines, for most of which we are profoundly grateful. Over

the purchase of a lot, the building of a house, with its furnishing, and the enlargement of a membership, we rejoice. God, in the compass of six years, has visited His Zion in this church as never before for six thousand years past. Oh, that a Godly man shall now come upon the scene!

It is said: "Like priest, like people." When the "priest" goes to the theatre and sympathizes with dancing, the "people" do so also and there is "progress."

Again it is said: "Like people, like priest." This may be so with the "priest" in many instances—a little scrawny, cringing coward.

The preacher who hasn't courage to pinch the toes of an indifferent folk, and one becoming wedded to worldly ways, has little place in the sacred desk.

But this "priest" and his "people" often drift along together to the tune of "yankle-doodle"—much pleased the one with the other—until the ship is capsized.

"Men please!" "It is better to obey God rather than men."

"Be not many masters; for One is your Master, even Christ."

Alexander's soldiers partook of Alexander's ways and spirit.

Should Christ's do less? How the eight thousand Baptist churches in the south, giving less than two dollars each to Home Missions, and proportionately to other objects, need Christ-leadership! Too many "priest" like "people"—afraid to lead Christ-ward, and so, all lie down in the slimes together.

A pastor, some twenty months



W. M. BURR

## A Texas Wonder.

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

ago, resigned a leading church in Mississippi, because five per cent of the membership insisted on the theatre and dance, despite his preaching the opposite.

He said, if the church would not rid itself of this five per cent, he was not the man to be pastor. This "priest" is wanted! Wanted in every church! And then from the Lake, the Gulf; from the Atlantic to the Pacific, and even the world around, the churches will be void of theatre goers and dancing sympathizers and "brotherly love" shall reign and the day shall be hastened in which all men shall "know him, whom to know aright, is life eternal."

J. E. PHILLIPS.

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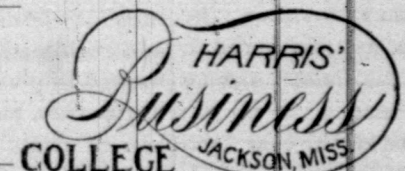
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## Our Sunday Schools.

The Congregational Sunday-school.

BY F. W. CHAMBERLAIN, IN THE EVANGELIST.

The notable Sunday school is too often considered to be the large Sunday-school. The mistake is due, perhaps, to the fact that in numbers there is an opportunity of presenting startling figures which command the attention of the public. While there are a few Sabbath-schools in the United States with remarkable attendance, doing effective work, there are hundreds with a fair attendance where good, faithful, helpful work is expended.

Obviously the equipment of the class of smaller schools cannot be as extensive as that of the ones connected with the more wealthy city churches, but the equipment is merely a condition of work and cannot create results, though it may enhance the fruitfulness of Sabbath-school labor.

Among the Sabbath-schools of medium class, so far as numbers are concerned, the one in connection with the Congregational Church at the Three Oaks, Michigan, is in many respects a notable school.

The village in which this school is located is one of less than 1000 inhabitants and with eight churches; one for but few more than 100 people. The hour for holding this weekly Sabbath-school immediately follows the church service, and it is the exception rather than the rule when there are not more in attendance at this later service than the earlier one.

The enrollment for the year 1900 was 175, with an average attendance of 121.3. The enrollment for the earlier months of the current year is 197, with an average attendance of 142.5.

A special effort has been made to induce scholars in all of the departments to bring their bibles, and this has met with a very hearty and gratifying response. Last year 77 per cent of those present

each Sunday brought their bibles, and a gain of 8 per cent is noticed in the tabulated figures of this year.

The officers are not content with having the bibles brought for mere show, but they desire that they stand as representing bona fide bible study throughout the weeks, in the homes. A test of this is made each week and the computed average for the year 1900 showed that 58 per cent of those present had read their bibles every day during the preceding week. While using the same test, 71 per cent of the attendance during 1901, so far, have met the same condition.

Not only are the bibles brought to Sabbath School, but they are used regularly. Occasionally the Superintendent will give out passages of Scripture, asking that those who find their places first manifest it by the raised hand. This excites some very friendly competition and induces a spirit of life and freedom in the school, which, however, distinctly does not effect the thought of the hour or mar the sacredness of the occasion.

For years such classes as excel in some particular have been marked by the presentation of a banner. Of late this has developed into a series of star banners, one being given to every class in which each member has read his or her Bible every day during the week and has brought the Bible to Sunday School.

The collections are liberal. A birth-day box system is established, and each member of the School is invited to place in the box on Sunday nearest his birthday, the number of cents which indicate the years of his age. The money collected by free will contributions and from the birth day offerings, is devoted to charitable purposes on a vote of the school. No money whatever is appropriated for the support of the Sunday School by the church, its incidental running expenses being only a small part of the weekly collections.

If there is one thing above an-

other that impresses a stranger visiting the school, it is, perhaps, the prevailing quiet and good order, which can be accounted for in no particular way, save as they are resultant from the general interest in the exercises of the hour.

There are a wide variety of forms used in the opening school. Music has a prominent place. This opening and closing exercises occupy, perhaps, 35 minutes, as against 25 minutes allotted to the study of the lesson in classes.

A Decision Day was observed last January with the most gratifying results. The attendance that morning was 171. The opening exercises were past, time had been devoted to the study of the lesson and in closing, the superintendent urged, but in a very natural and informal way, that all who felt a desire to be known as Christians indicate it in one of two or three ways suggested. The result was that all but two members of the school took a positive stand for the right, and the teachers are finding that the resolutions made then were formed with good purpose and are being borne out in the lives of the scholars.

The Decision Day resolves were not so much the result of the immediate effective presentation of the opportunity to start a Christian life, as the outgrowth of the earnest, faithful work which had been done in the school for years. The fruit from a Sabbath school may be long in ripening, but the harvest is sure and plentiful as measured by the work of the officers and teachers.

When one speaks of the Three Oaks Sabbath School the mind instinctively turns to Mr. E. K. Warren, who has held the position of superintendent for a quarter of a century. Mr. Warren was a Vermont boy, who, with his parents, moved into Michigan 43 years ago. His father was, for a time, the pastor of the Congregational Church at Three Oaks, and Mr. Warren has grown with the village during the years in which it has increased 1000 per cent in population. During this time he has been a regular member of this Sunday school and, a large part of the time, an officer. He enthusiastically loves the work of the Sabbath school, and his success in the local field is due, primarily, to this love, and secondarily to a life-long association with its people, all of whom, having had an opportunity to know him thoroughly, have implicit faith in his integrity and Christianity.

Mr. Warren has always been a busy man, and of late years has



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business affairs of large magnitude in manufacturing, banking and the operation of farm and stock lands. He is Chairman of the Executive Committee both for the County and State Sunday-school work, and a member of the World's Executive Committee. Through these, and other connections, he is very well known at large, and wherever known his worth is fully appreciated.

This season Mr. Warren and his family are traveling abroad, visiting Egypt, Palestine, Turkey, Greece and the Continent of Europe. At the hour of going to press his party is just embarking for home on the Fuerst Bismarck at Southampton.

### How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

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## Deaths.

At her residence near Banner, July 10th, 1901, Mrs. D. A. Hellums. Sister Hellums was born February 10th, 1838, aged 63 years, and five months. She professed faith in Christ at the age of fifteen, joined the Baptist church, and lived a consistent, practical, Christian life. She leaves three daughters and three sons, and a host of relatives and friends to mourn her.

"Sleep on dear mother and take thy rest, we will meet thee, we will greet thee where the surges cease to roll."

Her Pastor,

W. L. A. STRANBURG.

### In Memoriam

Bro. C. F. Gates, the subject of this sketch was born in Adams county, Mississippi, April 7th, 1817, changed his residence in 1846 to Franklin county, Mississippi in 1848, was married to Miss S. J. Seale and from their union sprang four sons and two daughters. The youngest son was the talented and distinguished Rev. E. C. Gates, whose short but brilliant career as a Baptist minister closed in San Antonio, Texas, some years ago by his death. Bro. C. Gates died the 14th day of May, 1901, making the length of his life 84 years.

Bro. Gates became a member of Union Baptist church during the '50's, afterwards became a member of Bethlehem Baptist church, both churches are in Franklin county, Mississippi. During his membership in 1872 or 1873, the orderly existence of that church was questioned by Union Association who appointed Rev. Furman Green a committee to make an investigation as we had not sent delegates to the Association for several years, as our section of country had just been ravaged by war.

The membership were gathered together by the labors of our lamented Bro. Ingram Parser in order to meet Bro. Green at an appointment. Bro. Green met us and advised us to dissolve. Bro. Gates and the writer said no, by a motion to call Bro. I. urser to preach for us the remainder of the year. A great blessing was given us by a revival during the summer. Bro. Gates became an organic member of first Hamburg Baptist church about fifteen years ago and died a member. Therefore be it Resolved 1. By Hamburg Baptist church in Conference assembled, that in the death of Bro. Gates, we have lost a valuable member, but thank God we sorrow not as for those there is no hope, but feel assured that his spirit has entered the realms of eternal bliss. 2nd. That this article be spread upon our minutes and a copy of the same be sent to "THE BAPTIST" for publication.

T. R. WHITEHEAD,  
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### A Position Wanted.

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And ruin in its path.  
And filled with quivering fear, I  
crouched.

Before the flaming wrath,  
When from out the wild wind's  
wave  
Stretched forth a mighty arm.  
And as it clasped my trembling form  
my heart knew sweet calm.

The black storm raged, but smilingly  
I watched its bladders fall.  
The Arm that held the wind and  
wave  
Enfolded me as well.

—Egon Ochs, Germany.

## Sunday School Board.

This Board, like the Home and Foreign Mission Boards, is entrusted with certain great interests fostered by the Convention, and through the Convention on the Baptist churches of the South. These interests may be classified for convenience as follows:

**PUBLICATIONS.**—Including all periodicals, catchwords, tracts, books, such as contemplate a wise denominational propaganda.

**BIBLE WORK.**—For distribution of the Word of God in the out-places of the home field and by our missionaries on the foreign field.

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With this year the Board closes its first cycle of ten years, and presents herewith a summary showing, so far as figures can show, its growth in business and helpfulness.

There has been a steady advance each year except 1898, when there was a reduction in the price of the periodicals from ten to twenty-five percent. The large increase for 1896 came partly from the introduction of Missionary Day collections, while a falling off of these for the next year aided in reducing the receipt for 1898.

We close the year and the decade in the full spirit of the great exhortation. Surely God has given us a wonderful season, and through all the decade has guided with wonderful superintending power, blessing the work and putting His seal upon the denomination in this enterprise.

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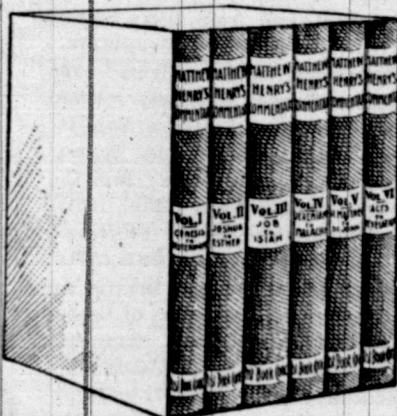
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BY W. H. PATTON.

## The Corner Saloon-Keeper.

The Times-Democrat has had several editorials warning the people of New Orleans against the unflagging persistency with which the saloon influence in New Orleans is seeking to extend its influence. He says:

"The records of the city council and of the committee on public order are luminous with the resourceful expedients used by the liquor men to accomplish their purposes. Present conditions demand not only that the public be constantly alert in withstanding the encroachments of the saloon men, but that the people of this city shall make their influence felt in the committee on public order and in the city council. The saloon is getting quite too much attention from the eminent gentlemen who compose these bodies."

"The minutes of recent meetings prove that a disproportionately large part of each session is devoted to the consideration of permits. After reading a report of a meeting of the city council on the committee on public order, one is apt to suppose that the supreme business of that body is not to dispose of the important municipal problems now demanding solution but to respond to the requests of the 'corner saloon-keeper'."

"How long will the people of New Orleans endure this sort of thing? How long will they permit Councilmen to fritter away the time and attention on these insignificant subjects when questions of larger importance require immediate consideration? It is, indeed, high time that the people of this city sounded their protest into the ears of Councilmen, and through the Councilmen into the ears of every public official charged with the administration of the city government."

"In the name of common sense let us have a little legislative perspective, and devote less of our energy to fighting over the question of granting or refusing permits for new bar rooms."

These men are nominated by primaries held in these 'corner saloons.' The saloon keepers and their bums know what they are doing when they nominate them; the Councilmen know who elected them, and furthermore if they fail to grant any requests they make, should they ever want another office from the suffragists of the city, they know that the 'corner saloon-keepers' and their bums vote as

one man; they have no politics outside of their business, and they will vote for the man who is friendly to their business.

The editor of the T.-D. need not be specially calling attention to New Orleans, for the dominating influences of the liquor trust is seen from the President of the United States to the Attorney-General, and from the Supreme Court to the Constable in the Supervisor's belt.

Shubuta was controlled by the saloon men from the close of the war to 1876, when a compromise was made with one of them by making him Mayor, and the anti-saloon men to select a Board of Aldermen, and he would see they were elected—three out of four were elected. The corporation was in a fearful condition financially; the warrants had been paid and never cancelled, and there was over one thousand dollars outstanding. Warrants worth twenty-five cents on the dollar on the streets! The saloon men again elected their men in 1882, and in 1884 the saloons were defeated, and then it was no trouble to elect men who felt an interest in the town.

With few exceptions, every city is controlled by the saloons. When New York was a pivotal State, the 10,000 saloons with the ten bums that each saloon controlled elected the President of New York State with her electoral votes. As New York City went, the State went; and as the 100,000 voters controlled by the saloons went, so New York City went.

Aberdeen is now making an effort to cast off the incubus that has been sucking the life out of the city. While the cities all around her have made grand strides, Aberdeen, the only one with saloons, has actually decreased in the last ten years.

Read and reflect on this text from Habakkuk:

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness."

Are your skirts clear? Are you in anyway putting the bottle to your neighbor's lips? Are you doing what you can to remove the temptation from your brother's lips?

## The Legalized Saloon.

Ominous signs to the traffickers in alcoholic beverages are seen in the rising tide of public opinion which each day is becoming more powerfully directed against the abomination known as the legalized saloon. It is quite within the

memory of the present generation when the fight against this was waged single-handed by the avowed friends of temperance for temperance sake. That was a fight for principle. Self-interest, or personal advantage or policy had only a remote relation to the problem. But now motives of policy and other like considerations are playing a large part towards the settlement of this question. It has been observed for instance how great corporations, railway companies for instance, actuated by business policy largely, have put the drinking employe under the ban. Another and more recent auxiliary to the host of temperance might be distinguished in the medical profession, the best members of which are not only less inclined to recommend alcoholic stimulants, but positively caution their patients to avoid them. One of the most distinguished physicians, namely, Dr. N. S. Davis, of Chicago, speaks most strongly on this subject in a recent article. He claims that the investigations of the last half a century have shown conclusively that children begotten by parents whose blood and tissues are daily impregnated with alcohol are born with so little vitality that one half of their number die before they attain to 5 years of age, and of the remaining half, 50 per cent. prove to be affected with epilepsy, feeble-mindedness, idiocy, insanity or physical deformity, leaving less than 25 per cent. of the whole number to arrive at adult age, healthy in body and mind. By the most conservative use of well ascertained facts and figures it may be safely said that half of the insane, idiotic and epileptic, more than half of all the pauperism, public and private, and three-fourths of all criminality in this country are easily traceable, directly or indirectly, to the use of fermented and distilled liquors for drinking purposes. If such could be entirely discontinued it would increase the average duration of human life more than 33 per cent. during the next two generations, and diminish more than 50 per cent. the total sum of mental worry and distress in our country.

"If I were asked," says Dr. Davis, "how this can be done, I answer, as I have been answering for more than fifty years, simply by placing alcohol and all liquors containing 2 per cent or more of it on the statutory list of poisons, dangerous to the public health and morals, and to be sold or dealt in under the same regulations as corrosive sublimate, arsenic, strich-

nine, oil of vitriol, etc., and every dealer to be personally responsible for whatever damage occurs to those with whom he deals. That it belongs on that list is obvious to all who look or think, for it kills more human beings every week than all the poisons now on the statutory list do in a year."

That is the verdict not of an ostensible reformer, but of an unbiased physician. Such verdicts as this go far to swell the tide of public opinion against the drink curse, which tide ere long will become a deluge, and sweep the saloon into the abyss of oblivion.

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R. J. SEARCY,  
Administrator of the estate of Edwin T. Barber, deceased.  
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